/111/

*101 t) YEBÁ-MASÃ

1) People-Name-Language. -- Yebá-masã is their denomination in the mother tongue, although they do not know the meaning of this term (41).

[115]

41. Lucas, the old Tukano from S. Luzia, as has already been said (IV-2, a), explained to Padre Antonio Giacone that Yepá-maxsã (as they say in Tukano) means gente-da-terra /people of the land/, and that the natives who reached the Papurí afterwards called the Tukano this. It is to be noted that Yepá, according to the legends, is the son of Bũxpó (the Thunder), and the Indians, with some religious notions, say that it is God, the Son. Koch G. (Z. I., 216) met on the Tiquié an Indian woman by the name of Inácia, of the Yepália tribe, with beautiful physiognomic features. Would it be another spelling of Yepá?

[773]

Their idiom is classified in the Tukano family, as it is shown by the Vocabulary (cf. Discoteca Etno-linguistico-musical and Idiomas Indígenas da Amazônia). In contrast to the Tukano, they are slender types, of medium stature like them or even shorter. Small face, tapering toward the chin. Physiognomy little or not at all Mongoloid. Coarser hair, black or dark, not lissotrichous, as generally befalls the natives of Brazil. At times they even exhibit slight waves. Dark eyes, nose low at the root, like the Tukano, but higher and finer tip. The men ordinarily have the ears pierced.

[142]

[244] [222] [224] [284]

With an insignificant mandioca-agriculture, they are principally hunters, and they live on wild fruits. For this reason the consumption of ipadú /coca/ is great among them (cf. VI - 4, 1 (4). They all use the hammock of 30 threads. Their festivals are frequent.

/115 cont./

*101 The vocabulary we managed to get (cf. "Discoteca Etno-linguistico-musical") reveals as great a distance from the Tukano idiom as they are different anthropologically from this tribe. [142] Short, as they are, but more slender and fairer, and with a tapered face. Chestmir affirms that their idiom exhibits Karaíba intrusion.

They are specialists in making sieves and in the preparation of the tucum. The Tukano affirm that they learned with the [284] [184] Desana how to make the "hammock of thirty threads" (VI - 2, c (2)).

[582] Marriage with the Taryana and Arapásu is forbidden for them (48).

[142]

48. We read in Koch Grünberg that they marry the Makús. We could not verify that. Perhaps it was a matter of a particular case reported to Koch. From the hundreds of individuals we observed, Koch's opinion that they differ from the other tribes in the following somatic features does not seem acceptable to us either: "not so well proportioned body, high head, coarse hair, oval face, prominent zygoma, large nose, somewhat slanted eyes."

[161] /116/ 2) Habitat and inhabitants. They come to several hundreds (601 in the census of "Pelo Rio Mar /Along the Rio Mar/"). Today we find them in large numbers on the Papurí and tributaries, but especially on the Tiquié and its tributaries -- the Castanho, Umarí, Ira, and Turí-igarapé. Some groups came down, as early as the beginning of the last century, to [191] the mouth of the Uaupés and the Rio Negro. These last ones, as we read in Giacone, "from the contact with the Caboclos and whites, are the most advanced; besides their own dialect and the Tukano, they speak Nheengatú, and many, Portuguese. [438] Every year some of them go up the Tiquié and the Papurí, visiting their brothers, taking them goods acquired with the whites,

/Illustrations facing p. 160 in the original source./

*192
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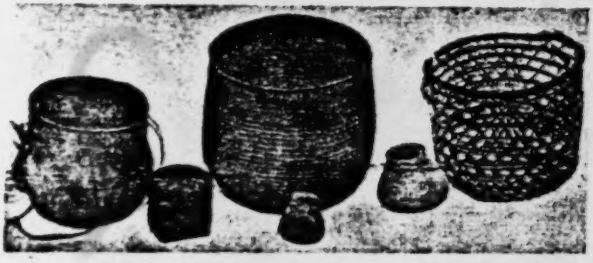
[531]

1. Sieves (baxti) with the characteristic designs.
2. Different types of large baskets (aturás, pyi, and sarreiro, térẽ-pi, the one with wide meshes) and small ones (pyi-kamõ).
3. Preparing the "rede-batida" /beaten hammock/.
4. Rough-hewing to prepare the oar.



• 284
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*192
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*[115]
[797]

/193 cont./

c) Puçá hammock. In Tukano one says pũ piõke; we call it puçá hammock because it is similar, in the knots, to the fishing nets called puçá in the Lingua Geral (27).

27. Pe. Ezequiel Lopes tells that around 1931, among the little Pirá-tapúya Indians from the river Papurí who came to enroll as boarding-school students at the Iauareté school (river Uaupés), some appeared equipped with the puçá type of sleeping hammock.

In order to make this type of hammock, one uses a loom somewhat different from what we have seen previously. It consists of two pairs of vertical staffs, with the small separation of one span more or less. A more variable space lies between one pair and another and marks the length of the hammock desired.

Two threads are stretched horizontally, at a distance of 3 to 4 centimeters apart. Between them the woman starts to make knots or stitches like those of a casting net. They stretch two more threads horizontally, and new stitches are interlaced with the first ones, and so on successively.

This type of hammock is perhaps more work than the "beaten" one. The Tukano call it pũ pʸõke, because the line is run through, piõ: and the knot is made by hand.

227
• 284
*[192]

3) Fishing nets (puçá).

The Tukano call them wehẽ-kõ (28)

28. The Salesian Missionary Pe. Eduardo Lagório makes the following observation: "The verb to kill, wehẽ, is interesting; it is used almost exclusively to indicate the death of fish and animals. For human beings, having almost no violent murders, they use the expressions related to the various methods of poisoning."

/193 cont./

*192 because of their purpose, which is to kill the fish (wehẽ means
227 to kill), and in the Lingua Geral, puçá. It is a mesh of knots
• 284 made out of fibers of caroatá (Bromélia pinguis, Lin.), caroá (Neoglazióvia variegáta Ar. Com.), or even tucum. The meshes are narrower or wider, according to the purpose.

[462] They are manufactured by the man. The pregnant woman
[784] cannot touch them, because the fishing would be fruitless. When they prepare their puçá, the men will remain silent, in order to have luck with the fishing.

They perform the work in two ways: either with successive knots, as the casting nets are prepared among the civilized; or using splinters of arumã /Ischnosiphon ovatus, Kcke./, tying them at intervals with caroatá knots, as if one were preparing /194/ a basket. Once this is ready, they take off the splinters and the caroatá knots present the desired net.

They manufacture them in two sizes: a larger one (jereré in Nheengatú), with the shape of a very wide funnel; it measures 1.5 meters or more in length and during the fishing is kept open by means of two poles tied at the ends, in such a way that, with the help of a third pole as a wedge, it almost forms a circle.

They also make smaller and funnel-shaped nets, ganapão /workman, porter/ type, fitted to a hoop equipped with a handle, such as are used to catch butterflies. It is with these that they catch the fish stupefied by the timbo.

It seems that all the men know how to weave their fishing nets, with the exception of the young men of the last generation.

4) Other woven products.

286 With the fibers of tucum or miritĩ they make those elegant
301 bands, yuxtá-seri, that they put on the legs (conf. VII -- 3, d
*[192] (1)).

With these same fibers or with twisted embira they prepare some of the dance ornaments that must support the beautiful plumage.

They use monkey hide in order to make braids, which they wear as dance ornaments.

5: Goldman E-5 (1939-1940) 1963
SQ19 Tucano SQ19
CUBEO

462 461 simple basket is often a matter of several weeks. Every man has at his side, so to speak, a number of unfinished objects which he hopes to get at before too long.

462 323 The sexual division of labor in manufactures is rather firmly maintained. I learned of few objects in use that were not made by a member of the proper sex. Young men are drawn to pottery making, but they may handle clay in a playful manner only. They make pots and dishes in strange shapes, working rather expertly. Such dishes are given to children as toys and are soon destroyed. Children, boys and girls, play with clay, making small animal or human figures and quickly destroying them. No permanent clay figures are ever made. Serious pottery work is an annual affair, undertaken by the women when the falling river has exposed the clay banks. All at once the women working together renew the household ceramic ware.

342 [461] [476] Manufacture is most often a group activity, and like all group activities is regarded by the Indians as a pleasurable recreation. The exception to this rule is perhaps housebuilding, which is often strenuous. Even then, when the exertion of the task has broken the spell of good feeling, the men stop and turn to another task. A large maloca can be a very long time in building. Among the *Bahúkiwa* a house begun when I arrived was not yet complete when I left almost a year later. A house must be built by a group working together not only for technical reasons, but in obedience to the principle that all who are going to live in it must work on it.

Building the communal house is a major technical and social enterprise. It tests the capabilities of the headman and the morale of the community. The true maloca is a solid structure built with great care, skill, and concern for details. Temporary houses may be slipshod in construction, but when a house is slipshod it is either clearly designated as temporary or it will be a cause of shame. Every 342 part of the house is built with the greatest care, but nothing reveals • 284 more clearly the Cubeo concern for combining structural integrity and aesthetic design than the lashings that hold all the materials together. The most conspicuous lashings are those that bind the main beams. The builders start with temporary house posts and with temporary lashings. Finally, when the entire structure is in place, an expert lasher goes over the entire inner structure, replacing the beams and rebinding them in a consistent pattern, using carefully chosen 342 lianas. The Cubeo are painstaking in all crafts, but the maloca is [114] their supreme creation. I was able to observe almost every stage in [461] the construction of a maloca among the *Bahúkiwa*. I do not recall that a single bundle of roofing thatch was laid under pressure or